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CHRISTIANITY AND MARRIAGE

The Pope's Pronouncements

THE RECENT pronouncements of the Pope on marriage relationships have caused distress among many non-Catholics. If, as reports declare (and it is always well to be on guard against such reports, in translation, and without supporting commentary) a choice has to be made at birth between the life of the mother and that of the child the mother should be sacrificed, then it is only possible to wonder at the cruelty, not to say barbarism of a logical theology. That the life of a fully developed personality, surrounded by affection and immediate opportunities of human conduct, should be sacrificed for a non-conscious infant, would seem to many to be a crime worse than infanticide. The Catholic Church without equivocation should state as clearly as possible exactly what the duties of a Catholic doctor or mid-wife should be; there are extremely important practical social issues involved.

On the related matter of birth-control Christians should have the courage to see exactly where they stand within traditional Christian standards. Once again, as in so many other social issues, Christians may make certain declarations in theology that are completely ignored in moral practice. This is bad for the Christian religion and its moral declarations.

Growth of Population

The population of the world is increasing by over fifty-thousand souls a day. This population increase has been long foreseen. It was graphically described by Professor Carr-Saunders over thirty years ago in a book regarded as the most important on the subject since it was first openly discussed in the nineteenth century.

> "It has been shown", writes Carr Saunders, "that at the present average rate of the increase of the populations—a rate of increase which is obviously everywhere restricted—a single pair would produce in 1,750 years, descendants equal in number to the present population of the world."

The painful significance of these words is being driven home by the present population increase. In thirty years time the most harsh problem before the world will not be war, it will be feeding the mouths of all the children born into the world. And only a cursory knowledge of the effects of population increase will demonstrate the relationship between it and war. The Churches are subject either to blind ignorance or moral cowardice if they cry for peace and at the same time ignore the population problem. One thing is quite certain; if human life itself is not controlled at the source no act of statesmanship and no human idealism will be able to shape the future. Christian ethics will be just a mockery over their wide range.

The Anglican Standard

What then is the traditional Christian standard upon the control of human life at its source? One of the most moderate statements is that made by the Anglican Church. A resolution on Marriage and Sex passed at the Lambeth Conference in 1930 makes the following declaration:—

> "The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control, lived in the power of the Holy Spirit. Nevertheless, in those cases where there is no such clearly felt obligation to limit or avoid parenthood, and when there is a morally sound reason for avoiding abstinence, the Conference agrees that other methods may be used, provided this is done in the light of some Christian principle."

On this standard the then Archbishop of Canterbury made the following commentary.

> "The resolution said that if there was a clear obligation to avoid parenthood, the obvious manner is complete abstinence of intercourse . . . I wish in this matter . . . the Conference had said the first and clearest method . . . I ask you if to describe the Bishops at the Conference as being in favour of contraceptives is not a gross misrepresentation of the facts."

According therefore to this Anglican statement and commentary it is fair to assume that a majority opinion in the Anglican Church, at least among the bishops, is that abstinence should control human life. Any other form is morally second best. This on the whole is the opinion of the Christian Churches. Not one has declared—with certain exceptions in America including the American Unitarian Association—that contraception is a wholly moral method of population control. All the stress is placed on abstinence. The Catholic Church in its complete prohibition of contraception is more direct than the other Churches, that is all.

A New Teaching

Where does this lead? Until the modern age there was no population problem in the sense that it is understood now. Through "natural causes", mostly famine and disease, populations were stable. There was no desire to limit the size of families. Pregnancies and the loss of life of mother and child were accepted as an act of God. Within the accepted values of the day the Church's teaching in the ordinary intercourse of married life was in no sense harsh and imposed no important strain. The environment of the past accepted and made sensible the Church's teaching.

The environment of today does not accept it; indeed it transforms this traditional teaching of the Church into something entirely new. If a Christian, for instance, is to feel any responsibility at all towards the population problem, he is bound to act in a way in which his ancestors never felt it necessary to act—they had no such problem. The traditional Christian standard, if it is accepted for what it proclaims itself to be today, demands of multitudes of people a life not very different from that of celibacy, and that under the most painful and exacting conditions. Intercourse must be so limited as to be outside the normal experience of married life.

Christian Theology and Sexual Ethics

The Catholic Church may claim that "the divine law cannot be adapted to this or that circumstance", but Catholic authority fails to see that "this or that circumstance" alters divine law. A world fully conscious of the horrors of unrestricted population growth is a very different world from that in which the horrors were unknown, or accepted with fatalistic resignation. In such a world to ask the human race to control life at its source through what the Church calls abstinence is to mock humanity. It is to deride the nature that is given to human beings.

But it is well that Christians should realise the religious question involved. In very truth there is a relation between theology and morals not always recognised by those who so earnestly make the claim. The standard set forth by traditional Christianity is, on the whole, the standard set forth by the New Testament, if the New Testament is to be regarded as a *final and absolute revelation of God*. There is no doubt where Paul stood in sexual ethics; and if the figure of Jesus is to be regarded as the perfect standard of human conduct there is little doubt as to what the Christian ought to do.

But if the New Testament is regarded as a human experience found within a certain environment, and if its sanctions are found in the grandeur of human response to a changing environment, then the modern Christian may very well find the "divine law" elsewhere than in traditional Christianity. He may find it in the awakened conscience and the enlightened mind living in communion with God. This, of course, is where it is found in the New Testament, but in an entirely different environment from today's.

The American Unitarian Association has boldly proclaimed this truth in relation to sexual ethics. Is it possible for the General Assembly to make a similar proclamation?

THE CHAPEL ON THE MOUNTAIN

By G. Randall Jones

THE Chapel on the Mountain is at the top of Gellionnen, about eight or nine miles north of Swansea. I was privileged to worship within its walls on the last Sunday in October, during a visit to South-East Wales. The Mountain Chapel is in Glamorgan, very near to the border which separates Glamorgan from Carmarthen. It is a real chapel, in excellent repair, used regularly every alternate Sunday morning; and the Gellionnen Mountain is a real mountain. Not a hill, but a mountain. One way of reaching it is by the mountain road from Pontardawe. I made inquiries about this mountain road, and was told that the surface was good, with not very steep gradients. But it occurred to me that these hardy Welshmen might have different ideas from mine about what constitutes "a good road surface with not very steep gradients". I was glad, therefore, when I found that it would not be necessary for me to take my little car up the mountain road. A bus had been chartered for the Sunday morning, and I could join the bus party.

I was glad I did. For though the surface of the mountain road was good for the greater part of the way, the gradients were what I call steep, and the hair-pin bends called for skilful driving. The bus driver seemed to know every twist and turn in the road, and used his gears to the utmost possible advantage. If I had not had perfect confidence in him, there were points on that upward climb where I should have preferred to get out and walk, as the bus swept round a hair-pin bend with a sheer drop on the off-side to the valley below. But the driver evidently knew his business, and, when we reached the top of the mountain, I congratulated him on his masterly driving. "I suppose you have been over this road hundreds and hundreds of times, so as to know all its twists and turns so well", I remarked. "Oh, no", he replied, "this is only the second time I have done it." I remembered that we still had to come down the mountain, and hoped for the best. However, the return journey could wait; here we were at the top of the mountain, with the Mountain Chapel straight ahead.

I imagine it is the most isolated chapel in regular use in the British Isles. At the top of the mountain, with only one house in the immediate vicinity, it seemed impossible that a congregation could be gathered in such a spot. But a congregation was there, numbering not far short of 100. There were the 20 who had come by bus; there were the parties who had come by private cars; one party had come in a milk float; many had climbed by the bridle-paths. They had come from north and south and east and west; they filled the chapel almost to capacity. For the top of the mountain, isolated as it seems, is the most central meeting place for the scattered farmhouses and hamlets and villages which are grouped round the foot of the mountain. The Service, in Welsh, was conducted by the Rev. R. I. Pritchard; it was my privilege to give the address. For me, it was a memorable experience, which I shall long remember.

Architecturally, the Gellionnen Mountain Chapel is a substantial structure, on a plan familiar to Unitarians, with the pulpit in the middle of one of the long sides, and the pews arranged round the pulpit. Personally, I like this arrangement; to my mind, it is a fitting symbol of the fact that a Christian church is one large family, "a beloved community", as the preacher at the recent Welcome and Recognition Service, in Birmingham, called it. What could be more fitting than that the members of the family should be sitting more or less in a semicircle, as though gathered round the fireside in their own home. Talking of firesides, I was warned to "wear something warm" when visiting the Mountain Chapel, as there was no proper heating apparatus, but the advice was unnecessary, partly because it was a very warm day for the time of the year, and partly because a roaring open fire burned brightly at one end of the Chapel.

There is a gallery, running round three sides of the Chapel, and the only unusual feature about this is that the front of the gallery is painted white. Everything is spotlessly neat and tidy. A large graveyard surrounds the Chapel, and, before Morning Service, loving hands are busy tending the graves of departed worthies who once worshipped within its walls. The present building dates from 1801; the original building was erected in 1695. As I came away from Morning Service at the Mountain Chapel, I recalled how often I have been told by Church officials: "Ours is a down-town church, and so we are unable to attract more than a very small congregation—the distance is too great". Well, the Mountain Chapel is not a down-town church, but to get to it involves more expenditure of energy than a journey from a distant suburb to the heart of a great city. Do not imagine that a bus runs up the mountain every time there is a Service on Gellionnen—the bus runs only on special occasions. I admit, too that a congregation of nearly 100 in the Mountain Chapel is exceptional. Nevertheless, even on a so-called "ordinary" Sunday, the attendance at the Mountain Chapel sets an example to many a down-town church. And if this can happen on Gellionnen, why cannot it happen in the heart of the great city?

During my visit to South-East Wales, I attended the meetings of the District Association at Swansea, and preached at Cardiff, where a large contingent from Pontypridd helped to fill the chapel.

By way of footnote, I want to mention the Chapel at Pentre-hiw, in Carmarthen. I visited the Pentre-hiw Chapel last August. In some ways it reminds one of the Gellionnen Mountain Chapel, being similar in architecture, though much smaller. In other ways, however, it stands in vivid contrast to the Mountain Chapel. It is no longer in regular use; the interior, when I saw it, was covered with litter and dust. But as a specimen of the Old Dissenting Meeting House architecture, it has attracted the attention of discerning experts, and, by arrangement with the South Wales Association, the Pentre-hiw Chapel is being dismantled and transferred bodily to the Folk Museum of Wales, where it will be cleaned, refurbished, and re-erected in the grounds of St. Fagan's Castle, about three miles from Cardiff. Though I do not like to think of the closing of one of our chapels, I have to admit that, if a chapel has to be closed, it could meet with no better fate than that which will come to the Pentre-hiw Chapel when it is taken over by the Folk Museum. The Welsh Unitarians have asked that, in return for transferring the building to the Folk Museum, they shall be permitted to hold services in it on at least one occasion every year, and it is confidently anticipated that this request will be granted. In its new surroundings, therefore, the old Chapel will continue to bear witness to the faith for which our spiritual ancestors made such great sacrifices, and, perhaps, the latter glory of the old Pentre-hiw Meeting House will be greater than its former glory.

"WE PRESS ON"

By Arthur Peacock

(An address, in part, delivered at Brighton to the London District and Provincial Assembly of Unitarian and Free Christian Churches.)

IT WILL be known to you that in the beginning of the present year I became a minister of one of the churches belonging to this Assembly.

What you do not know is that the fact of my so doing astonished some of my Liberal-minded friends. It was known to them—as it is to you—that for many years I had been—even as I am still—minister of a small religious community, whose views are close to those held generally by Unitarians, but who make a particular emphasis shared only by a minority in this Assembly.

These folks said to me, "How can you become minister of a Unitarian Church? Are you moving to the theological right? How can you accommodate yourself to the cold atmosphere of Unitarian worship, to its austerity and sombreness when so often you have written and spoken of your feeling for more colour, symbolism, experiment in worship?" I very quickly realised how confusing are the ideas people outside Unitarian ranks, even fellow religious Liberals, have about the essential nature of Unitarian faith and worship.

Why did I take the step my friends found so bewildering?

When I was approached to be minister of the Unitarian Church, those who gave the invitation said to me in so many words:

"We want you to become our minister. We want you to lead us in prayer and worship, and if you come we will support you in every way we can."

They did not say to me, "In what do you believe?" They did not say to me, "Will you accept this creed, this statement of faith?" No! the relationship they sought to establish was one based upon mutual trust and confidence. It is the basis always of the true relationship between minister and people.

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Contrast it, if you will, with what would have happened if I had sought Anglican ordination at the beginning of this year.

There would have been no call from a congregation. There would have been an appointment by a bishop. I should have had to take my place at the steps of the Chancel of a parish church and there affirm readiness to teach the Catechism, to recite the historic creeds and I would have had to give assent to the Articles of the Church.

The contrast is revealing. The difference wholly significant for there is indicated, very strikingly, two completely different approaches to the religious life. One, the approach of the religion of the free spirit. The other, the approach of the religion of authority.

When I have said this to Anglican friends there has been the reply, "You exaggerate, you over emphasise the significance of these things". But, if they are not vital, if they have not significance, then, why the ceremony, why the insistence.

One Anglican priest, living near me, said to me: "Well, you know you must have some authority. The trouble with you Unitarians is that you are too free, and because of this you will always be a small body. There is nothing to unite you, nothing to bind".

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And this afternoon the question I would ask this Assembly to ponder over is this. "It is true that we are too free?

"Is it true that there is nothing to unite us?

"Can it be that this freedom of which we are so proud, this freedom which lies at the very heart of our faith, can it be that it is the source of our weakness as our critics contend?

"Are we right in thinking men want freedom? Is it not certainty that is the goal of the seeker's quest today?"

I feel these questions offer us a real challenge. The charge is made that we are too free. The impression is created that we are a lot of spiritual anarchists, believing anything and everything.

What is the alternative to this freedom in faith? The alternative is the religion of authority. The religion which dictates. The religion which cries accept. The religion which never encourages men to stand on their own feet. The religion which does not say, "think on these things", but which gives prior emphasis to the authority of the Church and to the acceptance of its disciplines and teaching. Such a religion is not difficult to accept. A church upholding such a witness is not a difficult one to join.

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It is the easy way. The other way, the way for which this Assembly has stood through the years, and for which it still stands, is far more difficult, but in the long run intensely worth while.

Wrestling with faith is indeed a very hard job. It calls for courage and self discipline, but as Havelock Ellis has said the man who has not wrestled with faith has not lived.

Within the churches of this Assembly men are ever wrestling with faith, striving to find their way, approaching new ideas, examining new problems with free and unfettered minds. It is in this quest, in this free search for truth, in this readiness to absorb into our lives every insight that helps and inspires, it is in this quest that we discover the bond of our fellowship. The bond that unites us, the one to the other, church to church, and brings us into this Assembly.

Why do I say all this? With much of it you are so familiar. I say all this because it seems to me the time has come when with clarity and power we must drive home the positive character of the freedom that dwells at the heart of our faith.

People have to be shown that freedom means more than the absence of chains. They have to be shown it is not something passive but essentially active. It calls for persistent discipline, but it is a discipline which is imposed from within rather than from without. It is something that is ever widening the operations of the mind and deepening the inner life of man.

It may be that to emphasise this is out of fashion just now, out of step with the prevailing mood, but we must realise that authoritarianism grows around us in both politics and religion. This is no time for acquiescence on our part, no time for standing still.

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One of the tragedies today is that many of our own people, because of these tendencies, have allowed themselves to be dominated by the thought that we must always be a small struggling minority. They are not ready for vigorous effort.

This Assembly must arouse them. We must proclaim loudly that the choice at this hour is not between a bewildering dogmatism and a vague scepticism. There is a middle path. Raymond Holt has aptly called it "open minded certainty". We must explain what this really means.

The charge is made that we are too free. Is it not that those who make the charge are completely bound?

Let there go forth today the answer which Channing gave in his great utterance on spiritual freedom.

"Only that mind is free which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whenever it may come, which receives new truth as an angel from heaven, which while consulting others, inquires still more of the oracle within itself and uses instruction from abroad, not to supersede but to quicken and exalt its own energies.

"I call that mind free which resists bondage of habit, which does not repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience and rejoices to pour itself forth in fresh and higher exertions."

Let us here within this London and Provincial Assembly, forgetting those things which are behind, gather today inspiration and courage that we may press on to those things which lie before.

A CRITIC'S NOTEBOOK

By E. W. Martin

HOPE is a virtue we specially need to cultivate in our present situation, and two French philosophers, Gabriel Marcel and the late Emmanuel Mounier, are concerned with this adjunct to faith in their books *Homo Viator* (Gollancz, 16s.) and *Be Not Afraid* (Rockliff, 15s.).

Marcel is a Christian Existentialist, and he sub-titles his book an "Introduction to a Metaphysic of Hope". Hope, he suggests, is not reducible to any physical theory, but coincides with the spiritual principle itself and owes its power to the existence of a temptation towards despair. It is a vital humility enabling man to resist the finality of a despair which does itself take on the quality of premature death.

Readers may welcome particularly two essays which are really positive answers to the implications of the atheistic and pessimistic Existentialism of which Jean-Paul Sartre is the most widely-known representative. Analysing Sartre's book *Being and Nothingness*, M. Marcel admits the book's original force and emphasises that the "fundamental principle of the work is the irreconcilable opposition which exists between the being in itself and the being for itself". Consciousness is a reality, but Sartre and those who think as he does will not allow of any possibility of grafting upon that reality any supernatural structure.

One of the "new theologians" of France has laid down that all spiritual life must be founded on an abandonment of the idea of personal salvation and the renunciation of all hope. This is radical nihilism growing naturally out of the Sartrean suppositions. Such thinkers, however, denying so much in their wish to destroy belief, are yet complacently building up a myth designed only to confirm what they have come to feel is the kind of truth they desire to believe in. In his essay, "The Refusal of Salvation", M. Marcel looks critically at a mode of thought which exalts the man of absurdity: He sees it as a perverse but fascinating game, "or at a deeper level and more truly, as the end of a process of auto-destruction which is going on within a doomed society, within a humanity which has broken, or thinks it has broken, its ontological moorings".

The Christian Existentialists are conscious of grace; they are constructive and move forward to meet new experiences in spiritual freedom, whereas the atheistic contemplators are hesitant and without a sense of direction. The two concluding essays in Marcel's memorable book deal with the poet Rilke; and they make it clear that here is a French writer capable of employing his dramatic techniques and philosophical knowledge for the immediate benefit of those who desire desperately to find their way in a disordered world.

Emmanuel Mounier's is also a prophetic voice raised against despair. Mounier died in 1950 at the early age of 45. This present work is divided into two parts, the first being devoted to studies in personalist sociology and the second to an analysis of personalism as an all-embracing philosophy. Mounier does not accept the view which would urge that Christian optimism is an evasion of truth.

He points out that the two great religions of the modern world—Christianity and Rationalism—have suffered an almost contemporaneous breakdown. A century ago, out of a hundred men, a majority would be Christians, and the others would pin their faith to reason and science: "Today one could only count about ten per cent. of convinced Christians and I doubt whether the percentage of convinced Rationalists would be much higher".

Writing of the menace of the machine and of the idea of progress, Mounier does not look upon technocracy as the primary danger. What men find most difficult to do at such a juncture is to hope when there seems little to hope for and when there can be no expectation of any immediate reward.

"Despair is the new state of Europe", says Mounier, "almost a state of life, like the nobility and commons of former times, a drab, resigned, almost indifferent state underlying an accepted habit. Except in a few strange cases, man no longer believes in happiness and scarcely in a future. What then of progress?" The revolt against technical progress is not itself a sign of grace, because St. Augustine long ago pointed out that the City of God and the terrestrial city are intertwined.

It is necessary to challenge the spirit of catastrophe which has bitten deep into the European soul, to show that mechanics bear a definite relation to mysticism and that the gradual extension of material power only serves to create new mysteries or afford new demonstration of God's power. The Christian message is to be found in the two words—work and goodwill. These are more precious virtues than pessimism or optimism. The work of Marcel and Mounier are necessary reading because they point towards new horizons which will give to men everywhere the courage they need to meet problems that a growing civilising element has created in our midst.

ELIZABETH FRY

By R. D. Woodall

IN THE nineteenth century, when Unitarians were with the vanguard in all movements for social progress, many played a big part in securing prison and legal reforms.

In the eighteenth century the Rev. Richard Price, who incurred popular dislike because of his support of the French Revolution, had assisted John Howard, the prison reformer, in writing his book on prisons. In the nineteenth century Mary Carpenter championed the cause of the Borstal institutions, while Matthew Davenport Hill and Edward Wilkins Field, two brilliant lawyers, played a big part in securing legal reforms, tackling the social problem created by an out-of-date legal code at its roots.

One wonders therefore if the rôle of Elizabeth Fry, the Quaker leader, as a prison reformer has not been exaggerated by her biographers including Janet Whitney whose *Elizabeth Fry, Quaker Heroine* has just been re-issued by Messrs. George Harrap at 8/6. By 1813, when Elizabeth Fry began her work at Newgate, the belief that any type of reform was a concession to Revolutionary Jacobinism had begun to die. In assessing her rôle as a prison reformer it would be probably fair to say that her work and her revelations came at a time when the governing classes of England were ready to profit by them.

This should not detract from Janet Whitney's book. Written from an orthodox Quaker standpoint, it paints a very human picture of Mrs. Fry's life. Beginning with a charming word picture of the seven Gurney girls successfully stopping a coach by standing with linked arms across a road, it shows how as a youngster, Elizabeth Fry (née Gurney), read Rousseau, Voltaire, Godwin and Tom Paine, and mixed with socially progressive families like the Aldersons, Enfields and Taylors, in Norwich, where Deism was "the favourite frame of their religious thought".

Elizabeth Fry herself reverted to strict Quaker orthodoxy even in dress. Where this book is so valuable is that it shows the enormous amount of solid work Elizabeth Fry did in prison visiting, in visiting women about to be transported, in her family visiting and Quaker ministerial work, her work for hospital reform and many other causes. To stress the magnitude of this achievement she is shown as the mother of eleven children and as the wife of a banker whose business failed and who afterwards was promptly "disowned" by the Society of Friends.

More might have been said of Elizabeth Fry's part, even if an unconscious one, in the struggle for the emancipation of women begun by Mary Wollstonecraft in the eighteenth century.

Essentially human in its approach, this probably remains the most readable of all biographies of Elizabeth Fry and a first class denunciation of the age in which she lived which too often passed a blind eye over appalling poverty amidst great wealth and over the most brutal and degrading of punishments being served out for those who, only too often through grinding poverty, had been driven to break the law.

FOR THE JUNIORS

THREE novels for juniors come from Evans Bros. *Veronica at the Wells* (8s. 6d.), by Lorna Hill, is a successor to *A Dream of Sadler's Wells*, and is a good choice for young balletomanes, for it describes a young girl's life as a student of Ballet. *Vicky and the [illegible]* (8s. 6d.), by Kathleen Mackenzie, relates the adventures of Vicky [illegible]—heroine of a previous novel—and her friends. It is chock-full of the kind of adventure that both boys and girls enjoy. *The Escape of the Prince* (8s. 6d.), by Jane Lane, is more suitable for young people in their late 'teens. It is the true and exciting story of Bonnie Prince Charlie's escape after the battle at Culloden. *R.L.*

ABRAHAM LINCOLN

By Stephen H. Fritchman

(From a sermon preached in the First Unitarian Church, Los Angeles.)

IN READING the church announcements in the Saturday newspapers of Los Angeles, a practice that saps my spiritual reserves like nothing else in my life, I was frankly astonished to find two churches, beside this one, announcing talks on Abraham Lincoln. I will confess that I was considerably surprised at this ominous silence regarding the anniversary of a great President, whose humanity is the north star of millions of Americans. Here was a man of moral grandeur, of ethical devotion, of intellectual energy suffice to inspire a year of preaching.

His work ended abruptly as did his life—by calculation and evil resolution of those who wished to stand in his light that his face and his purpose might not be seen. We are not here today to repeat fulsome praise nor indulge in sentiment. We are here to become better acquainted with an American who served his nation and all mankind with singular power and wisdom . . . and whose life spells lessons for us we cannot afford to miss if we would advance the kind of nation he helped to build.

In his famous lecture on Abraham Lincoln, Robert Ingersoll opened with words I should like to share with you: "On February 12, 1809, two babies were born—one in the woods of Kentucky, amid the hardships and poverty of pioneers; one in England surrounded by wealth and culture. One associated his name with the enfranchisement of labour, with the emancipation of millions, with the salvation of the Republic. He is known to us as Abraham Lincoln. The other broke the chains of superstition and filled the world with intellectual light, and he is known as Charles Darwin. Nothing is grander than to break chains from the bodies of men—nothing nobler than to destroy the phantoms of the soul. Lincoln had the kindness, the gentleness of true greatness. He was just and was incapable of putting a burden upon others that he himself would not willingly bear. He was merciful and profound, and it was not necessary for him to read the history of the world to know that liberty and slavery could not live in the same nation, or in the same brain."

These words of Ingersoll belong to the great literature on Abraham Lincoln. This description is the Lincoln we do not find abroad today. The work remains incomplete. Let me remind you of a seldomed emphasised fact: The abolition of slavery during the days of writing our American Constitution in 1788 was very close to achievement. The absence of one man by illness, an anti-slavery man, threw the vote of a committee to the chairman who cast a vote for continuance of slavery. The Constitution from then on until the Civil War contradicted the Declaration of Independence. Principle was sacrificed for sake of gain. Slavery for seventy-three years more took possession of the government. Slavery made laws, corrupted courts, dominated Presidents and demoralised the people.

As Ingersoll stated it so well: "Northern politicians wanted office, and so they defended slavery. Northern merchants wanted to sell their goods to the South, so they became enemies of freedom". From the days of the Constitutional Convention until the Emancipation Proclamation freedom was sacrificed by sophistry and a flagrant contempt for our declared ideals as a people. And then after that brief episode of Emancipation, we had another eighty-five years of failure and contempt to implement our legislation. Slavery was ended on paper but the fruits of that liberation were not allowed to ripen and be harvested. Many of us hope to live long enough to see the freedom almost won in 1788, and nominally won in 1862, actually achieved in fact and experience for some fifteen million negroes. It means surely, beyond debate, the full and complete equality of negro and white, before every threshold of employment, public office, school and college.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE BELIEVER'S CHURCH

SIR,—Reading Mrs. Arciszewski's second letter, I feel sorry that I checked my first impulse to write at once, welcoming her letter of October 27, and expressing my strong sympathy with her general point of view. I am sure that many others felt as I do. But they would have been a minority of the movement, and, till our outlook is more widely shared, it is premature to give too much consideration to detailed proposals.

The matter depends upon the sort of picture which people form in their minds of "a real church". History presents us with two patterns, neither of which can be completely ignored. On the one hand is the "Believers' Church" of the New Testament and early Nonconformity—a group held intimately together by a strong fellowship of faith, and caring very little about buildings or equipment or gaining the respect of the outside world. On the other hand is the "Public Church" of late Victorian days—a free-enterprise rival of the Parish Church, a recognised local institution, offering a wide range of ministrations to all who will accept them, whether in greater or lesser measure, and with buildings and equipment adequate for these purposes. In what proportions do these two conceptions of a "church" contribute to our understanding of the word as it occurs in the title of "The General Assembly of Unitarian and Free Christian *Churches*"?

At present the imaginations of most of our people are excessively dominated by the picture of the "Public Church"—so much so, that they would hardly recognise one of Paul's churches if they saw it. This is a serious spiritual weakness.

The real strength and hope of our movement lies in the extent to which (largely under the providential pressure of difficulties) we are beginning to relearn the lessons of the "Believers' Church". I do not mean that we should abandon the activities of a "Public Church", where we are able to continue them. They are a responsibility which should not be shirked when opportunity offers. But they are not fundamental or essential. The "Believers' Church" is the root of churchmanship, from which new life and growth will come.

This is the sort of outlook which is required by Mrs. Arciszewski's proposals. As that outlook becomes more general, policies on the lines she advocates will be successfully adopted.—Yours,

Crewkerne.

Francis Terry.

MESSAGE FROM THE PRESIDENT OF THE GENERAL ASSEMBLY

(Sunday, November 18, is being held as General Assembly Sunday. The following is a message from the President that will be read from all Unitarian and Free Christian Churches on that day.)

MY DEAR FRIENDS,—As your President I send you greetings on this General Assembly Sunday, when we are thinking of the ties which bind our scattered congregations into one living and worshipping community.

Since I became President, I have visited as many of the District Associations as possible, and hope to visit others before my year of office ends. Wherever I have gone, I have found the individual congregations keenly interested in the work of their own District Association. So far, so good. But the District Associations are themselves linked in the larger fellowship of the General Assembly, and in the life of that larger fellowship we all find a more abundant life.

Those who do not know us very well are sometimes astonished to learn that a religious fellowship exists where no creeds are imposed as tests of church membership. "How can an organisation be maintained on such a basis?" they ask. Whenever that question is put to me I recall a remark made by James Bryce, years ago, when he was lecturing at Oxford on the Constitution of the United States. He ended a scholarly discourse with these words: "From what I have said you will realise that the American Constitution failed to achieve the ideals of its authors, and is in fact practically unworkable; but the Americans are a wonderful people; they work it".

I would apply Bryce's words, with some significant qualifications, to the case of our Unitarian and Free Christian Churches. It must be admitted that so far, we have failed to attract crowds into our churches, and, in that respect, we have failed to realise the hopes of our spiritual ancestors. It might seem that a fellowship of churches composed of members bound by no formal creed would be unworkable. But the fellowship still exists; its witness is still heard throughout the land; its influence cannot be estimated by the counting of heads; it works. Why does it work? Not because we are a wonderful people, but because we have a wonderful God—a God so wonderful that he uses us, even us, to bear witness to the Truth that has found us. Our business is to allow His Spirit to have free course in us.

How can we do this? One way is by providing the material resources whereby the General Assembly may help the scattered churches of our fellowship to continue and intensify their witness to the tradition of the Spirit. Through the various District Associations the General Assembly is vitally linked with every individual congregation. Let us think of it, therefore, as *our* General Assembly—the larger fellowship of which we are a part. It is trying to do more for the churches in the way of publicity, and in other ways, than ever before. In these days of increased and increasing costs, however, the strain on its funds is tremendous, and can only be met by an increased response from all our people. Last year the collections on General Assembly Sunday came to £844; this year we appeal for at least £1,000. Let us all do our utmost to achieve this aim.

With all good wishes,—Yours fraternally,

G. Randall Jones (President).

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

The North Midland District Women's League.—The Autumn Rally, on Saturday, October 13, was held at Nottingham, when about 80 were present representing 11 branches.

The Service was conducted by Mrs. H. Whitaker, and with the full support of the Choir.

Mrs. C. Gordon Bolam presided at the Business Meeting, warmly welcoming all present. A bountiful tea had been provided and votes of thanks were given to Mrs. Whitaker, and to Nottingham for their hospitality.

A new venture took place on October 27 and 28, when a rally was held at the Memorial Home, Great Hucklow. As the date had to be much later than originally hoped, it was impossible for all our N.M. branches to participate; however, invitations had been sent to Buxton and the Sheffield District League and it was a joy to welcome members from several of their branches. The weather and the warmth with which we were received made the week-end a memorable experience. The Rev. M. Constance Harris conducted a Devotional Service after tea, then a short meeting when each branch reported as to their activities, followed by a merry evening of community singing and games until some members had to catch buses. A dozen were left behind and on the Sunday morning enjoyed the Service in the old Chapel conducted by the Rev. Graham Short.

Gateacre.—The latter half of October was devoted to a series of special Services designed to mark the 250th anniversary of the licensing of the Chapel. The opening public meeting, already reported, was followed by the anniversary Services proper when the Rev. Dr. Alfred Hall was the preacher. The following Sunday the Lord Mayor of Liverpool paid a state visit—the first in the history of the Chapel and, very likely, in the history of the locality. It was a beautiful October morning, and the old trees in the Brow, and the 18th century Chapel, provided a perfect setting for the state coach with its liveried outriders and coachman. Every seat in the Chapel was taken. The series was brought to an end when on the last Saturday in the month the Liverpool District League held its autumnal Service at the Chapel. This was conducted by Mrs. Stewart; afterwards the minister talked to the delegates about the building and personalities associated with it and showed them the exhibition, mounted in the vestry, illustrating its history. Throughout the period of the celebrations there was a wonderful response not merely on the part of the members—and especially on the part of members of the Women's League, who not only cleaned and scrubbed but also begged and prepared teas—but also from the district churches, which took a keen and practical interest in the anniversary.

Richmond.—A congregation of over 50 attended the Anniversary Service on October 7 which was conducted by the Rev. Ethel Kay.

On Tuesday, October 16, a Congregational Supper was held. This new venture was attended by nearly 40 people. This was the first of the winter week-night meetings to be called the Fortnightly Fellowship.

Todmorden.—A successful experimental Service, devised and conducted by the Minister, was held Sunday evening, November 4. The aim was to give the congregation an impression of "Everyman's" journey through this life to God. The theme was set by Shakespeare's "Seven Ages of Man". Poems by Blake, Masefield, Brooke, Emily Bronte, and Eliot, and prose passages by Marcus Aurelius, Bunyan, Verney, and Boyle, were spoken by several voices against a background of appropriate organ music. At the end of each "age" a suitable hymn was sung.

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Liverpool: Hope Street.—In the presence of members of the choir, and friends from the congregations, Mr. Walter Phillips, A.R.C.O., was, on the occasion of his leaving the district for the south of England, presented on Sunday evening, October 21, with a handsome timepiece. Emphasis was laid on Mr. Phillips's spirit of kindly co-operation in the work of the church during his 12 years of service as organist, and cordial good wishes expressed for the future happiness of Mrs. Phillips and himself in their new home. Mr. Phillips acknowledged the gift in terms of deep appreciation.

Faith and Freedom—A Journal of Progressive Religion, continues its intellectual and impressive way. Articles that will be of interest to the inquiring reader are provided on varied subjects. Unitarians are sometimes accused of obscure writing, but this is what a Swedenborgian—writing in the Journal—can do when he gets down to it. "But patripassianism, Kenosis, and also adoptionism (suggested by Mr. Viney as an alternative to patripassianism) are all alike repudiated by the New Church".

NEANDER ANDERTON

NEANDER ANDERTON died on October 21 at Bournemouth aged 81 years. His father was the Rev. Joseph Anderton, of Liverpool, North End Mission. Neander Anderton was a graduate of Victoria University, having been educated at Liverpool University College. From Manchester College, Oxford, he proceeded to Jena with a Hibbert scholarship, and then became Assistant Minister to Rev. C. J. Street, at Bank Street, Bolton, from 1898 to 1900, during which time the then new cause at Halliwell Road was started, and it was under his special supervision. In 1900 he went to Preston, and from 1904 to the end of 1908 had a very successful ministry at Pendleton. At Monton, where he became minister in 1909, he remained for the rest of his active ministry, though on retiring in 1939 he was soon called upon to supervise the congregation gathered in Colwyn Bay, which was dissolved in 1943 owing to war-time difficulties. He was a very good preacher, a kindly pastor, and was always interested in the work done by the churches among the young people, serving as a regular Sunday School superintendent. In denominational organisation he also took an effective part, though he was one of those who feared the attachment of the Unitarian name to any church or institution, and it was not without some difficulty that he was persuaded to allow his name to be included on the Roll of the General Assembly on its formation in 1929. He had already served on the committee of the National Conference; was for many years secretary of the annual "Ministers' Institute" organised at that time in Easter Week by the Ministerial Fellowship, and was also secretary of the Provincial Assembly of Lancashire and Cheshire for more than 26 years, remembered by members of all the churches he served as minister as a kindly friend, who set a brave and cheerful example in adversities, of which he had his full share, and as a loyal servant of God.

CALENDAR

SUNDAY, NOVEMBER 18th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Un. Ch., Knowsley Rd., 11 and 3, Rev. B. GILL.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. J. R. FREELAND.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. J. A. WILLIAMS.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Dr. MORTIMER ROWE.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. EDGAR HILL.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITEHEAD.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOMLINSON.
BOSTON (LINCS), Spain Lane Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. [illegible].
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. B. THOMAS.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. A. N. WALTON.
BRIGHTON, Christ Ch., Unitarian New Road, 11 and 6.30, Mr. A. G. [illegible].
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. ARNOLD THOMAS.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. TYSSUL DAVIS, 6.30, No Service.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HALL WATSON.
BURY, Bank St., 11 and 6.30, Rev. F. M. REES.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 11, Mr. S. R. BUTLER, 6.30, Mr. E. W. KIRKMAN.
CARLISLE, Unitarian Ch., Lowe St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. G. RANDALL JONES (Chapel Anniversary).

Chowbent Chapel, Atherton, 10.45 and 6.30, Supply.
Coseley, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. Whiteman.
Crewe, Free Christian Church, Beech Street, 6.30, Mr. J. Collinson.
Crewkerne, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. Terry.
Croydon, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. Chalk.
Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. M. Constance Harris.
Ditchling, Old Meeting House, 10.45, Mr. Leslie G. Eaton.
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. Parkinson.
Dover, Adrian Street Un. Ch., 6.30, Rev. Ethel Kay.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. A. E. Peaston.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Easton.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse.
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street Un. Church, 11 and 6.30, Rev. Alexander Reid.
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross.
Hale Chapel, Hale Barn, 10.45 and 6.30, Rev. John Storer.
Halifax, Northgate End, 10.45 and 6.30, Rev. W. H. Payne.
Hastings, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. Denbigh Hilton.
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. Bartlett.
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall.
Horwich, Unitarian Free Church, 6.30, Supply.
Huddersfield, Fitzwilliam St., 11, Rev. Dudley Richards.
Hull, Park St. Ch. (Un.), 6.30, Rev. Ralph Philipson.
Ipswich, Friars Street, 11, Rev. Wm. Haworth. Bury St. Edmunds, Churchgate Street, 6.30, Rev. Wm. Haworth.
Kendal, Market Place Chapel, 11 and 6.30, Rev. C. A. Piper.
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker.
Knutsford, Brook St. Chapel, 11 and 6.30, Rev. Stanley Mossop.
Lancaster, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. Hall.
Leeds, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. Wilde.
Leicester, Narborough Rd., 11, Junior Ch., 6.30, ——.
Leicester, The Great Meeting, East Bond St., 11 and 6.30, Rev. Leonard Mason.
Letchworth, Vasanta Hall, Gernon Walk, 11, Rev. R. W. Sorensen.
Lewes, Westgate Chapel, 11, Dr. H. W. Stephenson.
Lincoln, High St. Unitarian Church, 6.30, Rev. H. W. Kemshall.
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. Garrard.
Liverpool, Bootle Free Church, 6.30, Mr. S. H. Knight.
Liverpool, Domestic Mission, Mill St., 6.30, Rev. J. Kerr Murren.
Liverpool, Gateacre Chapel, 11, Rev. Duncan P. Stewart.
Liverpool, Hamilton Rd., Everton, 6.30, Rev. Brian L. Golland.
Liverpool, Hope Street, 11 and 6.30, Rev. D. Glan Morgan.
Liverpool, Ullet Rd., 11 and 6.30, Rev. E. Shirvell Price.
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long.
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. Long.
London, Brixton, Effra Rd., 11, Rev. E. G. Lee.
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. John C. Ballantyne.
London, Forest Gate, Upton Lane, 6.30, Supply.
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. John Croft.
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. Cornell.
London, Hampstead, Rosslyn Hill, 11, Mr. A. P. Hewett.
London, Highgate Hill Unitarian Church, 11, Rev. W. A. Pocock.
London, Ilford, High Road, 6.30, Rev. A. Peacock.
London, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. Fox.
London, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. Fox, 7, Junior Church.
London, Lewisham, Un. Ch., High St., 11, Rev. F. Hankinson.
London, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. Hale.
London, Mansford Street Chapel, Bethnal Green, 6.30, Rev. J. W. Dibble.
London, Richmond Free Ch., Ormond Road, 11, Rev. G. E. Hale.
London, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. Wm. C. Newton.
London, Theistic Ch., 28 Bell Street, Edgware Road, 11, First Sunday in the Month.
London, Wandsworth, Un. Ch., East Hill, 11, Rev. A. Peacock.
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Nov. 17th, Rev. E. D. Davies.
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. Green.
London, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, ——.
Loughborough, Victoria St., 6.30, Supply.
Lytham St. Annes (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. Cheetham.
Maidstone, Unitarian Ch., Market Buildings, 6.30, Mrs. Muriel Hickson.
Manchester, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. Kenneth Smithies.
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. F. Kenworthy.
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. Pitman.
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. Cottier.
Manchester, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. Evans.
Manchester, Pendleton Un., Cross Lane, 6.30, Mr. H. Tittle.
Manchester, Platt Chapel, Rusholme, 6.30, Rev. J. William Dyer.
Manchester, Renshaw St. Mission, 6.30, Rev. A. J. Heale.
Manchester, Stand Ch., Whitefield, 10.45 and 6.30, Rev. H. H. Cheetham.
Manchester, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. Potts.
Manchester, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. Hallam.
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Marple, Calver Institute, 3, each Sunday.
Mexborough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
Middlesbrough, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. Morris.
Middleton, Old Road Chapel, 6.30, Rev. John Evans.
Morecambe (see Lancaster).
Moretonhampstead, 3, Newton Abbot, 6.30, Rev. C. G. Toone.
Mossley, Christian Church, Stamford Road, 10.45 and 6, Mr. Edric Shaw.
Nantwich, Old Chapel, 6. Supply.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Coram Davies.
Northampton, Kettering Road Ch., 11, Mr. S. H. F. Betts, 6.30, Mr. K. L. Smith.
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy.
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam.
Oldbury, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. Harold A. Gore.
Oldham, Lord Street Chapel, 10.45, Rev. T. E. Nuttall, 3 and 6.30, Rev. G. D. Foote.
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal.
Padiham, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. Hill Waring.
Park Lane Chapel, near Wigan, 11, Rev. Albert Smith, 6.30, Rev. W. Stephenson.
Plymouth, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. Kersley, 6.30, Mrs. M. Mason.
Poole, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. Penn.
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. Sturges.
Preston, Unitarian Chapel, Church St., 6.30, Rev. Alun Williams.
Ringwood, Hants, the Meeting House, 11, Mr. J. R. Sturges.
Rochdale, Blackwater Street, 10.30 and 6, Rev. W. Bell.
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. Wm. Millar.
Sale, Atkinson Rd., 11, Rev. J. William Dyer.
Scarborough, Un. Ch., Westborough, 10.30, Rev. W. T. Wilkins.
Sheffield, Unity Church, Crookesmoor Rd., 11 and 6.30, Mr. Peter Godfrey.
Sheffield, Fulwood Old Chapel, 11, Dr. S. P. Bhatia.
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris.
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. S. Whitby.
Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. A. H. Lewis.
Sidmouth, High Street Unitarian, 11 and 6.30, Rev. F. Mumford.
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. Sweet.
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. Green.
Southport, Portland Street Church, 11 and 6.30, Rev. A. H. Bentley.
Stalybridge, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. Evans.
St. Helens, Corporation St., 6.30, Rev. Duncan P. Stewart.
Stockport, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. Irvin Hodgson.
Stockton-on-Tees, Wellington St., 6.30, Rev. A. J. Martin.
Stourbridge, Presbyterian Un. Chapel, 11 and 6.30, Rev. Rosalind Lee.
Suffolk, Framlingham, Free Christian Meeting House, 11, Rev. B. Vesey.
Sudbury, Unitarian Church, High Street, 6.30, Rev. B. Vesey.
Surbiton, Surbiton Hill Rd., 10.45 and 6.30, Rev. Eric Wild.
Tavistock, The Abbey Chapel, 6.30, Rev. E. H. Kersley.
Tenterden, Old Meeting House, Ashford Rd., 6.30, Rev. G. Kennell.
Todmorden, Unitarian Church, 10.45 and 6, Rev. M. Johnson.
Torquay, Unity Ch., Montpellier Rd., 6.30, Mr. T. H. Lee.
Trowbridge, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. Thomas.
Wallasey, Memorial Church, Manor Road, 11, Rev. Edgar W. Hill, 6.30, Conducted by Young People.
Warrington, Cairo St., 10.30 and 6.30, Rev. E. W. Dawes.
Watford, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
West Bromwich, Lodge Road, 6.30, Mr. H. Lessimore.
West Kirby, Brookfield Gardens, 11 and 6.30, Rev. A. D. Williams.
Whitby, Flowergate Chapel, 6, Rev. W. T. Wilkins.
York, St. Saviourgate Chapel, 6.30, Supply.

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CANADA

Montreal, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. Angus Cameron.

Toronto, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins.

Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. Hodgkin.

Winnipeg, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. Petursson.

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. Moore.

Wellington, Unitarian Free Church, Tisdall's Buildings, 110 Lambton Quay, Supply.

SOUTH AFRICA

Cape Town, Hout St., 11, Sunday School, 7 o'clock Service, Rev. Magnus C. Ratter.

HIBBERT HOUSES

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	£	s.	d.	£	s.	d.
Subscriptions under Covenant:—						
Miss A. Attwell	1	1	0			
Miss O. Boult	4	4	0			
Miss C. Badland	1	10	0			
Miss J. Badland	1	10	0			
Miss M. E. Biggs	1	0	0			
E. K. Blyth	2	0	0			
Lt.Col. S. Chatfeild-Clarke	5	0	0			
Miss B. E. Clennell	1	1	0			
F. C. Creak	1	1	0			
Sir W. P. Colfox	100	0	0			
Mrs. M. Cropper	5	0	0			
S. E. Deeley	2	2	0			
Miss M. J. Davidson	1	0	0			
Mrs. E. East	3	0	0			
Mrs. M. M. Gallup	100	0	0			
H. B. S. Gibbs	1	1	0			
W. Heap	2	2	0			
H. Hirsch	52	2	0			
Dr. E. Hughes	10	10	0			
Mrs. M. Isted	1	0	0			
Miss R. Kenrick	2	2	0			
Mrs. K. Kingston	3	3	0			
W. Minnis	1	0	0			
Miss W. M. Nasmon	1	1	0			
P. M. Oliver	1	1	0			
Mrs. M. Potter	10	0	0			
Rev. L. S. Preston	1	1	0			
Miss H. C. Scaggs		10	0			
Miss C. Sharpe	2	2	0			
Mr. & Mrs. F. H. Shaw	10	0	0			
Mrs. S. G. Ward	1	0	0			
F. H. Wilkinson	10	10	0			
Miss M. A. Williams	5	0	0			
Miss E. Wilson	1	1	0			
Miss N. Wilford	1	0	0			
Mrs. Oliver Winder	5	0	0			
Mrs. B. Woodall	10	0	0			
C. Wykes	3	3	0			
				364	18	0
Personal Subscriptions and Donations:—						
Miss O. Boult	2	2	0			
Dr. A. J. Ballantyne (in memory of the late T. Ballantyne)	10	0	0			
Mrs. H. Crabtree	3	3	0			
Mrs. H. Crook	5	0	0			
C. W. Chitty	5	14	6			
E. R. Cro	2	2	0			
J. F. Fyles	2	0	0			
D. H. Smith	1	1	0			
Anonymous and under £1	2	5	0			
				33	7	6
Subscriptions from Churches & Societies:—						
Bessells Green	2	0	0			
Croft— Women's League	4	0	0			
Newchurch	1	16	3			
Rotherham	1	16	6			
				9	12	9
Interest on 2½% Defence Bonds				12	10	0
				£420	8	3

As will be seen from the above list there is still a steady flow of subscriptions towards Hibbert Houses, and we are extremely grateful to all our supporters. But the recent trouble and disturbances in the Canal Zone have had a very disquieting effect upon our operations. The affairs of our house in Cyprus have taken a very welcome turn for the better, but we are a long way from being relieved of all anxiety in this connection.

It is very much to be hoped that we shall be able to continue our much needed welfare work but this can only be achieved if enough money is forthcoming.

THE COLLEGE APPEAL

£10,000 by 1954
£6,000 by Christmas, 1951

On 1st October, 1951, Manchester College, Oxford, and the Unitarian College, Manchester, formally began to work in co-operation with each other, both academically and financially.

From now on, the Centenary Appeal Fund of the Unitarian College, Manchester, will be devoted to the joint work of the two colleges. U.C.M. has undertaken to try to contribute at least £800 a year from the Appeal Fund to the joint account which is now fully financing the training of Unitarian and Free Christian Ministers at both colleges.

Please help the organisers of the Fund to honour this undertaking. Gifts (and applications for 7 year Covenant forms) should be sent to:

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